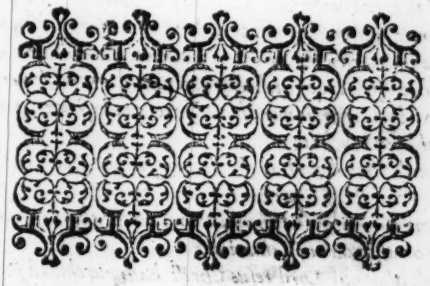
A Present preseruatiue

against the pleasant, but yet most pestilent poyson, of the priuie libertines, or carnall Gospellers. by E G.



2. *Ioh.* 9, 10.

Whosoeuer transgresseth, & abydeth not in the doctrine, (worde or commandement) of christ, hath not God. He that continueth in the doctrine of Christ, hee hath both the father and the sonne. If any man come vnto you, and bring not this doctrine, receaue him not to house, nor bid him God speede. For he that biddeth him God speed, is partaker of his euil deeds. And that we might knowe more perfectly, what is this doctrine, he saith againe: 3. *Ioh.* 11.

Beloued follow not that which is euill, but that which is good: he that doth well is of God: but he that doth euill hath not seene God.

BIBLIOTHECA LAMBETHANA.

TO THE READER.

IF any man be desirous to knowe the cause howe it commeth to passe, that many which seeme zealous professors, are yet so sory liuers, let him peruse these fewe leaues, and he shall here see that lurking and secret serpent made manifest, which thus poysoneth mens mindes, and sleath their soules.

These three pointes are principally proued in this booke

First that no theefe, lecher, drunkard, glutton, lyer, deceauer, extortioner, vsurer, couetous, proude, or ambitious person, no backbiter, slaunderer, rayler, or other such are the children of God, vntill through a true faith they repent and amend, leaue all such sinne and become newe men, that is, true, chaste, sober, temperate, charitable, and such like.

Secondly, that though we be thus regenerate Gods children by faith yet vnlesse we persseuere in this newnes of life vnto the ende, amending alwaies that which is amisse, there can be no certaintie or assurance of saluation.

Lastly, that our Lord Iesus Christ hath purchased for all men grace to do this, if they truely seeke it, and so none needs to dispaire.

A PRESENT PRESERVATIUE, against the pleasant, but yet most pestilent *poyson of the privy libertines, or carnall Gospellers.* E. G.

THE poyson wherof we speake, is a pestilent persuasion whereby certaine libertine teachers, to please and feede the fond humors of their hearers and disciples, who desire to be made secure in all their sinnes, of saluation notwithstanding: they do thus damnably deceiue them, and make the miserable men beleeue, that albeit they be such vsurers, extortioners, defrauders, and oppressors of the poore, so coueteous, proude, leacherous, enuious, malicious, deceitfull, drunken, gluttenous, and infected with other such vices (or infirmities as they terme them) as that no sparckles of vertue or grace appeare in them (all being raked vnder ashes as they vse to say) yet notwithstanding, if so be that they condemne at any time this euil in themselues, approue the contrarie godlines, beleeue that their sinnes are pardoned in Christ, loue these their teachers, and be beneficiall vnto them, and desire to heare their delectable sermons: they may, though they continue still so sinfull as I haue shewed, and cease not from the foresaid sinnes assure themselues for all that to be the deare children of God, sanctified by Christes spirite, and so elect and predestinate to saluation, as that they can not possibly bee damned, what sinne soeuer they commit. Through the policie of Satan, this poyson is prefered by such men as make a great shewe of Godlines, and yet denaye as you heare the power thereof: and that in a golden cuppe or couer, that is, this persuasion is deliuered in the best maner, with many most goodlye and godlye wordes of righteousnes, regeneration, repentance, sanctification, mortification, and what not to seduce the simple soule: When as these peacockes feathers being plucked away

the naked matter is no better, nor no other then I haue shewed. Wherefore if they shall blame mee, because I bring not their meaning in their owne wordes, let them shewe their meaning to be otherwise then I haue set it downe, or els if they cannot, all that feare God, and loue goodnes, must needes abhorre them so much the more, that they can skill to speake well in shew, and yet meane so vnhappily, or to smooth vnder so faire words, so foule matter. But that men may be sure I belye them not, but speake that which is too true of them, it shall bee nowe shewed, how sleightly they peruert holy Scripture, for the proofe of that which is laid to their charge.

The poyson

Paule (say they) was a sanctified man, and the childe of God, and yet he felt no good thing dwelling in his flesh but the euill fruites thereof: yea he felt a lawe, or power of sinne in his members, forcing him to do the euill hee would not, and to leaue vndone the good he would, and so leading him captiue to commit sinne.

The præseruatiue.

I answere that S. Paul by his own confession, spake
Rom 7.14. that of his estate, when as he was not regenerate, but a carnal man, solde vnder sinne, or the slauery thereof.
ver 25. And therefore after this he thanketh God in Christ that he was deliuered from that bodie of sinne, which made him to do that euil he would not, and to leaue vndone ỹ good he would. Yea and he sheweth also, that to them
cap.8.1. which are in Christ Iesus, there is no condemnation, (or no such bodie of death, which is the cause of our condemnation, for they walke not after the flesh (as he was forced to do by the lawe of sinne, when as he did the euill he would not, and leafte vndone the good hee would) but

but they walke after the ſpirite, and ſo do the good they would. Becauſe (as the Apoſtle affirmeth of him ſelfe in Chriſt,) the lawe, rule, or power of the ſpirite of life which is in Chriſt Jeſus, it did free and deliuer him from the law, rule, or power of ſinne, which before preuailed ouer him vnto death. ver. 2.

Or if this plaine teſtimonie of the Apoſtle him ſelfe will not be taken of them, whereas he witneſſeth, that being in Chriſt regenerate, he was freede and deliuered from that lawe or dominion of ſinne, which led him captiue to commit ſinne with his members, or to do the euill he would not: yet let them conſider the whole two chapters going before and following after the ſaide ſeuenth chapter, and there they ſhall finde that the Apoſtle doth plainely define, the regenerate man to be ſo dead to ſinne, as that he cannot liue in ſinne, but in righteouſnes (that is as long as he continueth a regenerate man,) as that he doth leaue the committing or ſeruing of ſinne, and he doth ſerue and do with his members righteouſnes, as he before did ſerue or commit ſinne, hee hath his fruit in holines (and not in ſinne) and the ende euerlaſting life. He is not in the fleſh (or a carnall man ſold vnder ſinne as was Paule before his deliuerance from the bodie of death) but he is in the ſpirite, his body of ſinne being ſo dead, or mortified in reſpect of ſinne, as that hee liueth in righteouſnes, and doth not the deedes of the fleſh. We may be ſure therfore that theſe being the plaine wordes of the holy Ghoſt by that Apoſtle, they cannot be found contrarie to themſelues at any time, nor yet vntrue in any point. Rom. 5. 2. 4. ver. 7. 13. 19. Rom. 8. 9. 10. ver. 11. 13.

The poyſon.

But they obiect that Paule witneſſeth of himſelfe ſ he had a pricke in the fleſh: and that God would not

deliuer him from that weakenes.

The præseruatiue.

Let the text be loked vpon of the christian Reader, & he shall easily see himselfe, how they peruert this place to their purpose. For the Apostle sheweth, that this was a pricke painefull, and not delightfull to the flesh, as is sinne. It was a messenger of Sathan sent to beate or buffit his flesh, and not to tempt him to sinne. And therefore he ioyeth, he reioyseth, he taketh pleasure in these his infirmities of his flesh, which he neuer would haue done, if they had bin vices and such fleshly infirmities as they speake of. 2. Cor 17.7.8.9.10.

Lastly he sheweth in expresse words, that they were not vicious infirmities, but they were reproaches, necessities, persecutions, and other afflictions for Christ his sake, whereby the power of Christ was made the more to appeare in him, to wit, by his patience, and constancie in all Christian righteousnes notwithstanding.

The poyson.

It is set down (say they) for a certaine point of doctrine that the spirite lusteth against the flesche, and the flesche lusteth against the spirit, so that ye cannot do the things ye would.

The præseruatiue.

The flesh indeede will lust in all men against the spirite: but that it shall so preuaile against the spirite in the regenerate man, that he shall not be abled by the spirit, to do the things he would, that I deny. For in this place the Apostle first biddeth vs walke in the spirit, and then we should not fulfill the lustes of the flesh (or we should not leaue vndone the good we would.) Then he sheweth the inconuenience which would follow if we did not Gal 5.16

walke

walke in the ſpirit, that is, the fleſh then would force vs to leaue vndone the good which God commaunded, or the good we would: Thirdly, and laſtly he ſheweth, that if we be not thus led by the fleſh, but by the ſpirite, wee ſhall not then be vnder that law of ſinne, which maketh vs leaue vndone the good we would. For if we did not so mortifie theſe workes of the fleſh, as that wee leaue the doing of them, and do them not we cannot inherite the kingdome of God. ver. 17. 18. 19. ver. 20. 21.

The poyſon.

They will then aske from whence came that will to do well, that loue of goodnes, that loathing of euill, that ſtrift againſt the fleſhe, that delight in the law of God concerning the inner man, that ſeruice of it in his mind, which the Apoſtle ſpeaketh of in the 7. to the Romanes, if he were not then indued with the ſpirite of Chriſte, ſuch good fruites (ſay they) can not come from an euill tree by the teſtimonie of our Sauiour.

The præſeruatiue.

I make anſwere, that this was no true loue of vertue, nor loathing of vice, nor ſtrift againſt the fleſh, nor delight in the law of God, nor ſeruice of it in his minde: becauſe he was for all this a carnall man ſtill, ſolde vnder ſinne, and forced thereby to do the euill which God forbiddeth, and to leaue vndone the good which God commaundeth, finding no meanes nor power to do well, but hauing all ſinne or concupiſcence wrought in him contrarie to the will and word of God. And therefore all the foreſaid fruites may proceede onely from the force of conſcience, knowing and approuing naturally the lawe of God to be good, that ſo when wicked men ſinne notwithſtanding againſt conſcience, they might thereby be made vnexcuſable at the day of iudgement as affirmeth

If we do truly loath ſinne, & loue righte ouſnes, we will not commit ſinne, and leaue righteouſnes vndone. Rom. 7. 14. 15. ver. 19. 18. 8.

the Apostle Rom. 1.36. cap. 2.1. As also I deny not but these fruites may be some good motions and inspirations of the holy spirite of Christ, which wicked men may haue and yet treade them vnder foote to their greater condemnation.

And yet though wicked men haue sometimes or other some good motions and inspirations of the spirite, moouing them to repentance or amendment: they are not said for all that to haue the spirite of Christ, vntill that by these good motions and inspirations, their bodie bee dead to sinne, and they liue in righteousnes.

Rom. 8.10.

The poyson.

They then obiect that naturally we are all nothing but the old man: wee are but flesh both body and soule, blinde not able to discerne the things of God: hauing the best thing in vs a rebellious enimie to the will of God. And therefore the inner man delighting in the lawe of God, must needes be the spirite of Christ.

The præseruatiue.

This may many waies be disproued, by the plaine euidence of Gods word.

For when as the holy Ghost doth bid the naturall man to cast of the olde man, he doth here plainely distinguish betweene the naturall man, and the olde man. For the olde man is nothing els but the olde and wicked conuersation and life of the naturall man. The olde man is but the qualitie, the naturall man is the substance: And then if they will haue the olde man and the naturall man to be but all one thing, then must they say that the olde man is commaunded to cast of the olde man: and they must confound the substaunce with the qualitie, which

Eph. 4.22.

are

are things most absurd and against al reason and truth.

So also when as the holy Ghost affirmeth, that of whom soeuer a man is ouercome, to the same he is in bondage. This man which is in bondage, must needes be distinct from his corrupt nature, to whō he is in bondage so that he must needes be one thing, who is in bondage and his sinne and corrupt nature an other thing to whō he is in bondage. 2.Pet.2 9.

Yea and it must needes follow that this bondslaue of sinne and Sathan, he did striue against his own corruption, and would not haue bin in bondage vnto it, because he is said to be ouercome by it. And so there can bee no conquest nor victorie, whereas there is no fight nor battaile. But see what horrible inconuenience followeth of this their absurd assertion.

First although they say that the spirit of Christ doth at last get the victorie, yet they will haue the spirit of Christ to be subdued oft times, and to bee foyled by the flesh, which cannot be, but to the great dishonour of Christ & of his holy spirit, as also it is against all truth and reason that the Deuill should ouercome God at any time, that Christ should be ouermatched by the feende: or that the almightie spirit should be subdued by the flesh.

But beholde howe they are carried blindfolde vnto most horrible blasphemie. They will haue the inner man in Paule who was willing to the good and vnwilling to the euill to bee the Spirite of Christ: But it appeareth plainely in the text, that this inner man in Paule was by the lawe, power, or dominion of sinne dwelling in his flesh, compelled to do the euill he would not, and to leaue vndone the good hee woulde, yea hee was ledde captiue by it to commit sinne, and so must it needes followe, that by the lawe and power of sinne dwelling in the flesh, the Spirite of Christe, or Christe him selfe in vs, is made to do the euill hee Rom.7.15 ver.19.23.

would not, and to leaue vndone the good he would, yea and he is led captiue to commit sinne.

This blasphemous inconuenience, can be auoyded by no meanes possible of them. for there being (as they say) but two partes in a regenerate and righteous man, one part al flesh, the other part spirite. We se in this chapter as they confesse, a strift betweene the better partie and the worse: yea and we se also the worse parte to ouercome the better: & the better part by violence compelled to serue and obey the worse, that is, Christ himselfe, and his holy Spirite, is forced vnwillingly to serue and obey sinne, and Sathan, in doyng the euil he would not, and in leauing vndone the good he would, by their monstrous expounding of the holy Scripture.

To auoyde therefore these horrible absurdities, they must needes yelde to me the whole point in question: to wit, that there was an other thing in Paule, and that not the spirite of Christ, who was willing to do wel and yet forced to do euil, who delighted in the lawe of God: and yet he was led chaptiue by the tyrannie of sinne, to do the contrarie. The which thing the Apostle termeth an inner man, to distinguish it from the outward man, which is onely our flesh and corrupt nature. Also by this meanes they must perforce graunt me that Paule was not then regenerate, and indued with the spirit of Christ when as he consisted onely of two partes, an outwarde and an inner man, the inner man being compelled to serue & obey the outward man, to do the euill he would not, and leaue vndone the good he would.

Whereupon there ariseth also these deuisions of the regenerate, and vnregenerate man, cleane contrarie to the doctrine they teach.

That first the natural and vnregenerate man, he must needes consist of as many partes, as doth their regenerate man: that is, of two partes, of an outward, and of an

inner

inner man.

The ſpirituall & regenerate man, he hath three parts or three diuerſe things in him. An outward man wholy corrupt: an inner man diſtinct from the corruption of our nature: and thirdly the ſpirit of Chriſt. According as Eph. 3. 16.
prayeth the Apoſtle of Chriſt, that the Epheſians might be ſtrengthened by the ſpirite in the inner man, where we ſee a plaine difference put betweene the inner man and the ſpirite of Chriſt (and yet they are not aſhamed to make both but one, and the ſelfe ſame thing) for the ſpirite of Chriſt doth ſtrengthen the inner man: the inner man is ſtrengthned by the ſpirite, and thirdly and laſtly, hereby is the outward man weakned, and killed, that ſo all the three diuers things may appeare in the man regenerate as we haue ſaid.

This therefore being duly conuinced by the worde of God, that an inner man willing and allowing naturally the good, and miſliking and condemning the euil, is comming both to the good & bad, the regenerate, and vnregenerate man: it reſteth now that we reconcile ſome ſcriptures which ſeeme at the firſt bloſh to ſay the contrarie: and that we alſo ſhew what difference the holye Ghoſt maketh betwixt the inner man of the good, and the inner man of the bad. The holy ghoſt affirmeth (as before they obiected) that the natural man can not diſcerne the things which be of God. And yet the ſame holy Ghoſt ſaith in Rom. 1. 31.
an other place by the ſame Apoſtle: that the naturall Gentile did know the law of God: and not that onelye, but he knew alſo that he is worthy of death which doth contrarie to the law: yea and that he had euen the verie effect of the law written naturally in his heart, minde, or cap. 2. 15.
inner man: ſo that he reproued, accuſed, and condemned ver. 1.
others and him ſelfe alſo, for doing againſt the lawe, and on the contrarie he excuſed, iuſtified, or approued him that did the will and commandement of God.

Whereupon we must be forced to confesse that there be two kindes of knowledge of the things pertaining to God.

The first knowledge is to salvation.

The second to condemnation.

The first knowledge is of power to practise the thinges we knowe. According as it is written: He that sayeth hee knoweth Christ, and keepeth not his commaundements, is a lyer, and the truth is not in him. 1oh. 2. 4.

The second knowledge is of no power to practise but it is to that ende onely that men might be made unexcusable at the day of iudgement, because they do not the things they know, but the contrarie.

The spirituall man therefore he so knoweth in his inner man the things of God, as that by the spirit of Christ he is made able and of power to do them.

The naturall man he is not able thus to discerne the things of GOD, as is the spirituall, and yet hee knoweth them in his inner mans minde, or conscience, and is able to iudge of them so farre forth, as that hee shal not be able to pleade ignorance of the wil of God, for his excuse, in the contempt of his commandements. Rom 2. ver. 15.

Also the inner man, minde, or conscience of the unregenerate, wicked, and unrighteous man, he naturally misliketh evil, and alloweth goodnes, that so he may be made unexcusable before the iudgement seate of God, but yet the lustes of his flesh, having power and dominion ouer him, his inner man, minde, or conscience is compelled to yelde unto these lustes, and so to fulfill, serue, and obey them.

The inner man, minde, or conscience of the regenerate and righteous man, it doth not onely naturallye like the law of God, and mislike the contrarie, but he is also supernaturally strengthened by the spirite, to resiste and overcome these rebellious lustes, yelding no seruice at al nor obedience unto them.

The

The inner man, minde, or conſcience of the vnregenerate and euill man, it would both will and do that which God commaundeth: but it hath no ſtrength either to wil or do any thing that good is, according to the commandement, becauſe naturally ſin hath ſuch power and dominion ouer it.

The inner man, mind, or conſcience of the regenerate & righteous man, it hath ſtrength and ſufficiencie by the ſpirit of God, both to wil & do that good which God commaundeth, though fleſh and blood ſtriue neuer ſo much againſt it. This being proued & authorized by the worde of God how dare they ſet down the ſtate of Gods Children iuſtified by Chriſt, to be vnder an vnwilling obedience and tyranny of ſin and ſathan, during the time of this life? When as God hath ſo often & plainely pronounced the contrarie: that he is not the ſeruant of righteouſnes or of Chriſt, but the ſeruant of ſinne, & of the Deuill, which committeth ſin with his members, and ſo ſerueth and obeyeth the luſtes of his fleſh, vntil that Chriſt hath ſo loſed the workes of the Deuil in him, that hee ſin not, nor tranſgreſſe the law: that is, vntil he truely repent or amend that which is amiſſe.

2. Cor 3. 5. Eph 3. 16. Ph 2. 13.

Rom. 6 16. ver. 19. Ioh. 9. 34. Ioh. 3. 3. Ioh. 11.

The poyſon.

But to peruert the plaine word of God, they ſay, that the holy Ghoſt meaneth, him onely to be that ſeruant of ſin, & of the deuil, who willingly with delight committeth ſin, not miſliking it, nor ſtriuing againſt it.

The præſeruatiue.

As though if the holy Ghoſt had meant this, he could not, or would not haue ſpoken it as wel as they either in this or ſome other place.

But God be thanked that he doth to their greater confusion manifest it himselfe, that he meaneth especiallỹe such to be seruants of sin and Sathan, whom they by name except, and would proue to be the children of god: for it is written as before is said. That of whom soeuer
2. Pet. 2. a man is ouercome, to the same he is in bondage.

These their sinners therefore are especially meant of the holy Ghost, to be the bond slaues of sinne and Sathan, who are ouercome in their fight against their flesh and so made bondslaues:

For when as I know both by the written worde and by the lawe of nature, or testimonie of my conscience that I am in daunger of euerlasting death, if I commit the sinne, which my flesh lusteth and desireth, and yet I will commit it, and so serue and obey the wicked lust, God must needes in iustice rather condemne me for the same: then him, who hath neither the knowledge, nor that remorse of conscience to giue him warning both of the sin and danger thereof as had I.

And therefore the scripture must needes be verified of such especiallie, vnto whom God before had giuen greater knowledge and grace then he did vouchsafe to other men, both to know and do the will of God: to wit, that they must needes in the iustice of God most of all bee condemned as the slaues and seruants of sin and Sa-
Psal. 51. than, when as they commit sin and are ouercome of their own corruption. And so for the time they must needes be destitute of the spirite of Christ, and leese the grace of Gods Children, or of their new birth and regeneration, vntill it be renewed againe in them by repentance.

And therefore when as Dauid was ouercome of murther, and adultery, he prayeth diligently that GOD would renew a right spirite in him, or giue vnto him a new aright spirite: and that he would not take his holye

spirite

ſpirite from him: to wit, as he did for the time hee was ouercome of thoſe two horrible ſinnes, alſo he prayeth that God would giue vnto him a newe and cleane hart, whereby we vnderſtand that for the time the grace of his newe birth was loſt, & the image of God was wholy defaced in him.

The poyſon.

When as therefore theſe men can imagin, that the ſpirite is in their beleeuers, notwithſtanding they bee wholy poſſeſſed of pride, couetouſnes, adulterie, or other ſuch wickednes, becauſe we ſee that fire may be raked vnder aſhes, and the ſap may be in the roote of the tree or hearbe, and yet not appeare: herein it is made to appeare that they truſt more to their owne imaginations, then to the ſure worde of God. For beſides their owne imagination, they haue no one worde of GOD, which ſaith that the ſpirite of God doth in this manner lye hid, or idle in any man.

The præſeruatiue.

Naye, it is moreouer more manifeſt in the worde of God many waies to the contrarie, that if by earneſt exhortation we be not ſtirred vppe to take heede, we may quench, and ſo put cleane out the ſpirite of Chriſt, and not rake it vnder aſhes for a time, we maye receaue the grace of God in vaine, wee maye fall awaye from the grace of God. We may deſtroy the Temple of God: and ſo make it the temple of the Deuill, which was before the temple of God: we may be broken of from the vine Chriſt Jeſus: we may take the members of Chriſt, and

1.Th.5.19.
Heb.12.15.
1.Cor.3.17.
Ioh.15.4.

and make them the members of an Harlot, & so bee ioy-
1.Cor 6.15. ned to her in the flesh, and not to Christ in the spirit. as was Dauid in his Adulterie for a time. And lastly our salte maye become vnsauerie, and fit for nothing but the dunghill.

Mat 5 13. For where Christ is and his holy spirite, there is liber-
tie, and power not to do the lustes of the flesh, there the bo-
2.Cor.3.17. die is so dead to sin, that we must needes liue in righte-
ousnes, and not in sinne: we must needes serue and doe righteousnes: and not serue or commit sin. For then wee haue crucified the flesh, with the affections and lustes so
ver.21. that we will not do them. For if we do, then can we not inherit Gods kingdome,

So that hereby we are taught to thinke and beleeue, which is most for the honor of the holy Trinitie, to wit, That to haue, or to put on Christ, or his holy spirite, it is to haue and put on strength and power against sin, that we may refraine from it and keepe the holy commande-ments. And therefore when as we finde not this strength and power it is madnes to thinke that we haue Christ & his holy spirite: which is the strength and power it selfe. And therefore it is said in the parable, that when as Christ commeth vpon the strong man, he forthwith bin-
Mat.12.29. deth him, and taketh from him, all his weapons and ar-mour, that is, all his strength and power wherein he tru-sted.

The poyson.

Though these testimonies of holy scripture be most euident, and so plaine that there is no darkenes, or yet doubt fulnes in them, yet rather then they will yeld vn-to the wordes, and leaue their owne fancies, they do not onely go about to peruert the plaine worde of God, but also to make it contrarie to it selfe in this maner. Christs

sheepn

sheepe (say they) can neuer perish, neither can anye man plucke them out of his hands. For whom he loueth, he loueth to the end, and in whomsoeuer he hath begun this good worke of regeneration, in them he will performe it. For the giftes and calling of God are without repentance.

The præseruatiue.

It is great sinne and shame for them, to clippe the precious coine of Gods word in this maner as they do. For first it is written. My sheepe heare my voice, and I know them, and they followe me, and I giue vnto them eternall life: and they shall neuer perish, neither shall anye pluckе them out of my hande. Here it is manifest that Christ hath elect and chosen onely such to bee his sheepe which heare his voyce, and obey his worde, and soe followe Christe in their lyues and conuersations. Ioh.10.27.

When as therefore wee do thus heare the voyce of Christe, and followe him, then maye wee bee sure that wee are his chosen sheepe, which can neuer bee plucked out of his hande, nor perish, but that wee shall haue eternall life. But when as wee refuse to heare his voyce, and will not followe him, but our owne fancies and euill lustes, then wee maye bee sure that wee are not his chosen sheepe thus assured of saluation, but rather of condemnation, vntill we repent and amend.

The second place of holy scripture peruerted by them is written in this manner. When Iesus knewe, that hee shoulde departe out of this worlde, for as much as hee loued his owne, vnto the ende hee loued them. In which wordes are declared vnto vs, that Christe had not onely a tender loue to his true and faithfull Disci- Ioh.13.1.

ples at the beginning of his conuersation with them, but that also, at his ende or departure from them, his loue and care for them was increased, by reason that then their danger was greater then before. So that here wee finde no such thing either spoken or intended by the holy Ghost, as they falsely do make men beleeue.

The third scripture they abuse in the same manner is this written. And I am perswaded of this same thinge, that he which hath begun this good worke in you, will
Ph.1.6. performe it, vntil the day of Iesus Christ. As it becometh me so to iudge of you all, &c.

Suppose that S. Paule (who had more knowledge of the secretes of God, then any man now dare challenge, as I thinke) had seene some speciall things, wrought in these Philipians, as that he had flatly pronounced of thē, that God would so surely performe that good worke in them as that they could not possibly perish: yet this being affirmed but of certaine perticular men, and that by one of an extraordenarie knowledge, in respect of most effectuall arguments appearing in them: they deale verie deceitfully to make a generall rule of this, as though they might be bolde to pronounce as much of other, in whom they can proue no such probabilities, as S. Paule might be bolde to affirme of the Philipians. But the text is plaine, that the Apostle doth in these words onely shewe, what good hope he had receaued, that these Philippians would perseuer in their loue towardes Christ and his people: and not affirme certainely that they shoulde all perseuer to the ende and none fall away from their stedfastnes, as these men vntruly pretende.

And againe we knowe that the Apostle did perswade himselfe in like manner of the Hebrewes, as he did of these Philippians, and yet for all the good persuasion he
Heb.6.9. had of them, he sheweth that they might so fall away for all that, as that they should not be renued by repentance.

And

And therefore he exhorteth them most carefully to shew
still the same diligence of loue towards the Saintes for vers.11.12.
the full assurance of hope vnto the end, that so they might
be followers of them, which through faith and patience
(or perseuerance in loue) inherited the promises.

The last sentence of holy scripture, wrested commonly Rom.11.29.
of them to this purpose, is this. For the giftes and calling of God are without repentance.

Which is written to proue, that though the Iewes were reiected and reprobated for a time, yet at the laste they should be conuerted vnto Christ, because God had from the beginning chosen them for their fathers sakes. How doth this proue then, that he can neuer fall awaye from God, which is once truely called and sanctified. I grant that God neuer reuenteth him of his goodnes in calling and sanctifying all who are called and sanctified, because the Apostle doth here speake it, but that he hath besides purposed, that all such shall persheuer and none fal away, which are once called and sanctified, this the holye Ghost hath neuer spoken at any time, and therefore I deny it.

And that because it is against the plaine word of God, which teacheth, ý though we be now so righteous, as ý Ezech 19.24.
because of our righteousnes God say vnto vs wee shall
liue: yet if presuming vpon our present iustice & righte- Ch.33.13.
ousnes we fall after to wickednes: God will then forget all our former righteousnes, & condemne vs in our sinne which could not be if God had not from the beginninge purposed to do this, for which cause ý apostle eue in this chapter biddeth such, whom god had grafted into ý true vine Christe Iesus, that they should not be high minded therefore, but feare lest God should breake thē of againe Rom 11.20.
from the roote of the right Oliue, into the which he had planted them: according as also ý Apostle feared, least the mindes of the Corinthians should be corrupte from that simplicity which is in Christe, which hee headed

not to haue feared, if he had beleeued as do they.

Gal 3.3. And as concerning some of the Galathians hee writeth, that they began in the spirite, and ended in the flesh. cap.7. They ranne well a while and then gaue ouer, so that the Apostle was forced to trauel in byrth of them againe, cap 4 19. that Christ might be formed anew in them. As also wee read of Himinetus and Alexander who made shipwrack 1 Tim.1 19. of faith and a good conscience. And of Dem as who forsoke Paule and imbraced this present worlde, with many 2 Tim.4 10. other such which it is nowe to longe to rehearse and reckon vp.

Upon which grounde, we are thus to set downe the truth of God his hid misterie as concerning predestination and election, according as God hath reuealed & manifested it in his word, and not according as men haue dreamed of it of late daies, to the destruction of all godlines, and establishing of al sin and wickednes.

First that God hath from the beginning purposed, appointed elected and chosen in Christ, such onely to bee in the state of saluation, the children of God and heires of Eph 2.4. euerlasting life: which are in the state of true repentãce and amendment of life, holy and blameless before God in loue and charity, and so made according to the likenes Rom 8 29. and Image of Christ.

And secondly that God hath from the beginning purposed, appointed, predestinate, elect, and chosen, all such to be condemned to eternall death, which are not in that state of true repentance and amendment of life: whereupon it must needes follow, that Dauid a murtherer & an adulterer was elect and predestinate of God from the beginning, to be the seruant of sinne, the childe of the deuill, and in state of eternall death, but on the contrary Dauid a true penitent a righteous and holy man, blameless before God in loue and charitye, hee was elect of God in Christ from the beginning to bee the sonne of God,

God, and fellow heire with Christ of his heauenly kingdome.

The which true doctrine of predestination & election, when as our new doctours and deuisers of a newe found doctrine as concerning election and reprobation, do deny: that so their elect beleeuers might in all their pride, couetеousnes, prodigalitie, adulterie, drunkennes, gluttony, enuye, malice, and all other such wickednes, be thought notwithstanding the deare Children of God, assured of saluation. They do hereby peruert and ouerthrowe all the truth of holye Scripture both in the olde and newe Testament, and that vnder a false pretence of the word of God.

For first if this their doctrine be true, the doctrine of the olde law shal be found false, which teacheth that they al are cursed of God which breake it, and they only blessed which keepe it. Deut. 28.

So also shal the doctrine of true repentaunce and amendment of life both in the olde and newe testament, which teacheth that we turne from all sinne committed by vs, and keepe the commaundements of Christ, wee shall then finde forgiuenes, and be iustifyed of GOD: or otherwise we are all condemned. cap 30. Esa. 1. Eze. 18. Mat. 3. 10.

Lastly then shal the doctrine of Christes comming to iudgement, be found false also, which teacheth, that hee will condemne all workers of iniquitie, al which offend, sinne, or do euil, without exception of anie, Mat. 7. 23. cap. 3. 4. Rom. 2. 9. cap. 9. 12. Gal. 5. 2.

As also shall the doctrine of Christes Gospell bee wholy falsified if theirs be found true, which teacheth that because God should not condemne vs, Christe was sent by a true faith in his Gospell to make vs righteous, by turning vs alwaye from our iniquities, or by redeeming vs from all iniquitie, that the righteousnes of the lawe might be fulfilled in vs: or that we might bee made the workemanshippe of GOD, created

in Chriſt Ieſus, to thoſe good workes, that God hath ordained that we ſhould walke in them.

The poyſon.

If they ſhall then pretend that Gods election and predeſtination is not certaine, if men ſometime be choſen to life, ſometimes to death, according as their deedes and manners are moſt vncertaine.

The præſeruatiue.

I anſwere that mens deedes and workes are certaine to God, although to men vncertaine. And although the deedes of men are in reſpect of vs vncertaine, yet is the predeſtination and election of GOD moſt ſure and certaine in it ſelfe: to ſaluation in the righteous: to condemnation in the ſinner, of life to the good, of death to the bad.

And becauſe they ſurmiſe ỹ Gods predeſtination and election ſhould be certaine and ſure vnto vs, although we do euil, I aſke them wherunto men are ſaid of the holye Ghoſt to be predeſtinate and elect in Chriſt from the beginning: They muſt needes anſwere me, if they will ſpeake the truth, that they are elect and predeſtinate to the ſanctification of the ſpirite, to true repentance and amendment of life to be holy and blameleſſe before God in loue or charitie. Now therfore we ſee that none are elect and predeſtinate vnto true repentance and amendment of life, and to be holy and blameleſſe before God in loue and charitie for al times, and at all ſeaſons: therefore none are choſen and predeſtinate vnto life for all times, and at all ſeaſons, for it cannot be ſaid, that there is then, or for that time, any predeſtination or election vnto life, for the time when as there is no predeſtination

1. Pet. 1. 2, Eph. 1. 4.

or election vnto the ſanctification of the ſpirite, or vnto true repentance and amendment of life.

An other ſpecial point as concerning predeſtination and election, conuinced by our former authorities of holy ſcripture againſt them is this.

That God doth from the beginning predeſtinate and elect in Chriſt ſome to ſtand onely for a time in the ſtate of true ſanctifycation and ſaluation: and then giueth the ouer vnto iuſtice vnto them ſelues, and ſo wipeth them out of the booke of life. Of which number are thoſe whiche receaue the word for a time with ioy, but in time of perſecution and temptation goe awaye, which laye their handes to the plowe, and after looke backe againe. And which playe the part of the fiue fooliſh virgins which let their lamps go out, through their owne ſluggiſhnes, and for are excluded by the Bridegrome at his coming. Exo. 32. 33. Pſal 69. 28. Mat. 13. 20. Luk 9. 62. mat. 25. 10.

Laſtly we deny not, but that God hath alſo predeſtinate ſome neuer to fall awaye, but to be renewed alwaies by repentance, and amendment of life when they fall, and therein to perſeuer euen to the daye of their death. But it can not be knowne who are of this number, vntil we ſee this grace giuen them of God euen to their laſt end.

And therefore it muſt nedes bee great preſumption and impietie in theſe men, to enter ſo rawely into Gods ſecre'es not yet reuealed, that ſo they maye fede vaine men with a falſe hope of aſſured ſaluation in a ſtate moſt damnable, vntil they reforme their liues according to the will of God, and word of Chriſt. For we haue duly proued that their loue of goodnes, and loathing of euil, which ſtill notwithſtanding do euill, and leaue goodnes vndone. they are no ſuch good fruites, which proue a good tree by the teſtimonie of our Sauiour.

And as for the other fruites they speake of, that is, a loue towardes the preachers, and mē of their own coats a loue towardes such who are affected in opinion like vnto them selues, and also towardes their pleasant and swete sermons, whereby their troubled consciences are thus wofully comforted in their sinnes, all these thinges proue nothing that they are trees of righteousnes, and that of Christes owne planting, when as they haue not strength from Christ, and sap from his roote to fructifie ll in righteousnes, and to ouercome the lustes of the flesh.

For suppose they were the true teachers of Gods worde (as we haue proued them to be the contrarie) yet most men are naturally giuen to bee prepostrously affected vnto men, and that not by Christes Spirit, in so much as hereby, the word of God is not had in due regard, but through loue of men, they are soone withdrawne from the troth, as wee maye reade of the
1.Cor.3.4. Corinthians, when as they so loued Paule, Apollos and Cephas.

And admit their sermons were good, what is it to loue to heare good sermons, and not to do them? as it was
Eſech 33. the wont heretofore of the wicked Iewes, whom God abhorred and distroyed notwithstanding.

Also, as concerning the loue, that one of their professors beares vnto an other, because of their like opinion in religion it is nothing, for wee see that all men of euerie religion will loue one an other for the same cause, as much as do they in all respects.

What shal we say then of these men, who goe about to make the miserable bondslaues of sin and Sathan beleeue, that they are the daare children of God, so assured of eternall life, as that they can not be damned for anie sinne they can commit. Surely they must needes bee said to be false prophets, and instruments of the Deuill

to

to prouoke and entise men to all sinne and wickednes, if they will not be perswaded to leaue these late and lewde opinions and heresies.

And therefore nowe to conclude, that we may minister sure matter of sound comfort, to their elect reliefes, wee exhort them in the behalfe of their owne soules, that they take heede of such sweet enchanters, which seeke to rock them asleepe securely in their sinne. And that they pray to be so strengthned by the spirit in the inner man that they may truely repent and turne from all sinne, and perseuer in all righteousnes and amendment of life euen to the end. For let them be sure that if they wittinglie yealde vnto any one sinne forbidden of Christe, they Eze.18, are not iustified but condemned of God, vntill they cease from it and haue by Christ all the workes of the deuill so loosed in them that they sinne not, for out of the heart or fountaine truely purified by a true faith and by no Act.16.9. such a false imagination of faith as they teach, there cannot issue sweete water and sower, good & euil workes together. And therefore if they wil be thought to be so truly regenerate & sanctified as was S. Paule, let them not learne to say with him, I do the euil I would not, and leaue vndone the good he would, but let thē learne to say with him, I am able to do al things by the help of Christ Phi.4.13. which strengtheneth me, and I know nothing by my selfe yet am I not thereby iustified, his reason is because God searched the secrets of the heart, and so he might knowe some euill by him although he knew none by himselfe. Lastly let them learne to say confidently with S. Paule that the Lord Iesus shall deliuer them from euery euill worke, and preserue them vnto his heauenly kingdome: 2. Tim.4.

For this is the hope and faith that cheareth and comforteth vnspeakeably the good soule & conscience, ỹ there is nothing so hard, which by Christ wee shall not be able easily to performe: nothing so strong which by him wee

1 Ioh.5.4. shall not be able to ouercome, euen the whole worlde it
selfe, and so per consequens, the flesh and the Deuill. For
by this faith the deuine power will giue vs all thinges,
that pertaine to life and godlines. If we aske wee shal
Mat.7.7. haue, if we seeke we shall finde. For seeing that God hath
giuē vs his sonne, how shal he not with him giue vs all
Rom.8.32. thinges also? Wherefore we may be bold by the example
of Christes Apostle to affirme, that no violence either
heauenly or earthly, no death, no persecution, no sworde,
no power or force whatsoeuer shal be able to separate vs
from the loue of God in our Lord Iesus Christ, that is,
shal be able to force vs to sin wittingly against Christ,
and his holy commandement, whereby Gods loue is lost
Reu 2.26. and Christ is hated, for it is written, He that ouercom-
eth and kepeth my workes to the end, to him wil I giue
the crowne of life.

Rom.6.12. Christians though you cannot be without originall sin,
and the tempting thereof, yet do not serue that sin of lust
2.Thess.5.21. 22. in the lust therof. Examine al things & kepe ỹ which is
good, & abstaine from al appearance or shew of euil, as al
lust of the flesh, so al shew of poperie, as superstition and
idolatrie.

Beware of false prophets which make euil good, & good
mat.7.15.16. euil, light darknes, & darknes light, & saith peace, peace,
where there is no peace, which come to you in sheps clo-
Esay 5.20. thing, ỹ is with sheps countenāces, in ỹ name of Christ
vnder ỹ cloake of preaching of the Gospell, & the shew of
long praiers, & vnder this cloke or couler go to diseuine ỹ
people by tollerations & mittigations, by perswading, & so
like vnto Absolon w̄ sweete preachings & flattering spee-
2.Sam.15.5.6. ches steale away ỹ harts of ỹ people, & so delude ỹ simple
to their destruction, but inwardly are rauening wolues &
Rom.16. so rauē for their pray, & you shal know thē by their fruits.

All praise be to God in Iesus Christ.

Lord defend our Prince from all flattering
hypocrites, and enimies.

LIBRARY · LAMBETH PALACE